

HEZEKIAHS
SICKNESSE AND
RECOVERY.

A
SERMON PREACHED
BEFORE THE KINGS MA-
JESTIE at *Woodstocke.*

By IOHN PRIDEAUX, Doctor of
Divinity, *Regius Professor*, and Rector
of *Exeter Colledge.*



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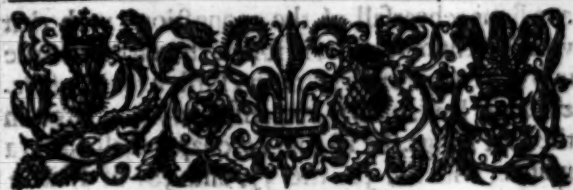
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2. CHRON. 32.

24. *In those daies Hezekiah was sicke to the death, and prayed vnto the Lord, and hee spake vnto him, and he gaue him a signe.*

I.



Y Text is a type of the Worlds vncertainty, Mans security, and Gods mercy, to those that depend on him. Wherein wee haue a view of our misery, with the meanes and Author of our surest deliuerance. The instance is in Hezekiah a King, a fit patterne for the best, the remedy Prayer, the chiefest refuge for the deuourest: Which is effectually onely by the good will of him in the bush, who relieueth ever at a pinch, by speaking, and giuing a signe, for our convenient comfort. I will not trespasse on your patience, by

a tedious rehearfall of the connection, with that which went before: let it suffice therefore to take in by the way for an entrance, First, a touch of *Hexechiah's laudable life*, exprest more at large in the 2. of Kings, the 18. and 19. chapters, all one in a manner with the 36. the 37. and 38. of *Isaiah*: And secondly, of his wonderfull *deliverance*, whereof I am now to speake. His goodnes, and zeale is summarily here compriz'd: First, towards the Church, The *Leuites* must carry the *filthinesse* out of it, verse 5. The *Priests* must rowze themselves vp to bee carefull in their places; *My sonnes* (saith he) *be not now negligent*, for the Lord hath chosen you to stand before him and serue him. verse 11. He restoreth the Church-goods, and sacrifices, by strict command, vers. 19. and 24. and reuiueth the auncient solemnities of *Trumpets*, and Church-musicke, ordained, and ordered by his predecessor *David*, verse 27. and 39. And surely the best method in a reformation, beginneth ever with God; for from thence proceeds a *Blesing*, to prosper all that followes. His care for the Commonwealth in the next place, comes not short of this. He fortifies his city (saith the sonne of *Syrach*) and by digging thorow a hard rocke with Iron, brought water into the midst thereof, Chap. 48. Hee built the wall that was broken, and rayed vp the towers, and another wall without, prepared *Millo*, made *darts* and *shields* in abundance, set *Captaines* of warre over his people, by the counsell of his *Princes* and *Mighty men*, and his owne comfortable *encouragements*, verse the 3. and forward. It were his

his *Courtiers*, and the men of *Judah* (no doubt by his *example* and good *directions*) that copyed out the *Proverbs* of *Salomon*, which now are a part of our *Canon*, from the beginning of the 25. *Chapter*, vnto the end of the booke (as the 1. verse of that *Chapter* sheweth.) And if we may credit the relations of *Genebrard*, and *Tornicellus*, hee was a great *Patrone* of the *Mathematicques*, & tooke order for the right reckoning of the yeere by *intecalcation* of the moneth *Nisan*, for which the *Jewes* now vse *Adar*, (as appeares in their *Calenders*) to the same effect. So great matters may bee brought to passe in a *Common-wealth*, where *Learned men* are in place, and *Kings themselves* are *learned*, to giue examples and directions. All which are farther seasoned by his *personall* and *inherent graces*: His *dispatch*, in execution, his *resolution* against *Idolatrie*, his *respect* to Gods messengers, his *patience* in affliction, his *earnestnesse* in prayer, his *confidence* in danger, his *wisdom* in counsell, his *study* to reforme others, his *thankfulnessse* to God for all blessings receiued, make his *Miraculous deliverances* seeme the lesse *strange*, which here may be observed to bee *Two* about the rest: the *First*, from the *invasion* of *Senacherib*, and the *Second*, from his *dangerous*, and *deadly disease*.

2. What might not *Hezekiah* looke for at Gods hands, whose favour hee had found for so long a space, to prevent his desires, accept his endeavours, prosper all his actions: from whom hee had receiued so many comfortable promises, and messages, and whose *Angell* had so strangely quieted

Hezekiah's sicknesse

ted him, from so heauy an enemy? yet here wee see, that amongst all these *Blessings* and *triumphs*, he must come notwithstanding to his tryall. For in those dayes *Hezekiah* was sicke to the death: hee must take the soure among the sweete, to set an edge to his deuotions, and make farther way for mercies, and wonders: wherein we haue the *Spiritual* Gifts, (if I may so speake) of a *Christian* progress, From *vare* and *industry* to doe good, to some *temporall* happinesse; from that, to *sicknesse*; from *sicknesse*, to *Prayer*; from *Prayer*, to *recovery*, and other *comforts* and *signes* of Gods *favour*, till all at last come home to the *Court of Heaven*, and there we shall bee freed from other changes, and removealls.

The words (without farther straining) yeeld vs these 3. circumstances: *Hezekiah's*

1. *Sicknesse.*
2. *Physicke.*
3. *Physicion.*

His *Sicknesse* dangerous; his *Physicke*, precious; his *Physicion*, alwaies successfull. All which must needs be granted, his *sicknesse* being to death; his *physicke*, *Prayer*; his *physicion*, God himselfe: and for memories sake, may thus be connected; Because *Hezekiah* was sicke, therefore he *prayed*, & because he *prayed*, therefore God *speake* vnto him, and afforded him a *signe*: which farther notes vnto vs the commonnesse of *sicknesse*, the force of *prayer*, and the readinesse of Gods helpe, vnto such as earnestly and faithfully repayre vnto him for *physicke*. Of all these in their order, briefly and plainely, as the Spirit of God shall inable me, and your Royall patience

ence give leave. And first of the first, which is *Hezekiah's* sicknesse, in these words:

3 *In those dayes Hezekiah was sick to the death*] A sorry entrance to continue, if the remedy bee not the sooner. For sicknesse is the dashing of all worldly delights: And true happinesse cannot harbour, where that hath taken vp a lodging. But he that goeth on this way weeping, and beareth forth good seede, shall doubtlesse come againe with ioy, and bring his sheaves with him. It would be tedious for you to heare, or me to vndertake the clearing of all those doubts that Interpreters out of these words haue rayfed, rather then resolved. As first, concerning the time of this sicknesse, whether it were before, or after the miraculous deliuey from *Senacheribs* Invasion. Most of the *Iewish* Rabbins, with *Salomon Iarchi*, and *Rimchi*; and the *Papists*, with *Abulensis* and *Eyra*, together with some of our reformed, as *Musculus* and *Bullinger*, hold that it was before. Their grounds are two: Otherwise (say they) how could *Hezekiah* raigne but iust nine and twenty yeeres, seeing fiftene yeeres were added by miracle, after his sicknes, and in the fourteenth yeere of his raigne, *Senacherib* came against him. Now, likely it is, that so many great matters could not bee dispatched in one yeere. Besides, he hath a promise after his sicknesse, to be delivered from the King of *Affyria*, 2. King. 20. 16. Which argueth, that deliuerance was not past before. Notwithstanding *Saint Hierome*, *Saint Augustine*, *Luther*, *Calvine*, and the maior part of our Interpreters, who take

after them, out of *Iosephus*, suppose all the warre first ended, before this sickness began. First, because the order of the text (in all three places where it is mentioned) so casteth it. And next, in all these tumults, wee finde *Hezekiah*, either consulting with the Prophet, or praying in the Temple, or giuing directions to his people and Councel, or otherwise bestirring himselfe, without any mention of any sickness. And well might all these troubles come within the compasse of one yeere, (as *Serrarius* the Iesuite against his owne side granteth) to wit, that fourteenth they speake of, wherein *Senacherib* came, and was defeated. *Hezekiah* sickened, recovered and liued 15 yeeres after, to make vp the nine and twenty. Now, in that God promised to deliver him after his sickness, it might not bee from the *Assyrians* first *Invasion*, but from his returne againe, that was perchance both threatned, and feared, as the latter opinion (I thinke) more probably defendeth. So the meaning of the text will fall out to be, (according to this interpretation) *In those daies*. That is, not before, or amidst, but after all troubles were ended, when *Hezekiah* had best reason to thinke himselfe most secure. When many brought Gifts, and presents vnto him (as the words are immediately before my text) so that hee was magnified in the sight of all Nations, then in the midst of his Prosperity, when he (perchance) thought least on it, was hee seized vpon with this deadly sickness.

¶ Now what manner of sickness this should be,

be, Authours also vary; some would haue it to be the *Kings Evil*, as *Aquila*, *Symmachus* and *Theodosius*. Others, an *impusthumation*. *Glycas* saith, that it was in his *foote*, which began to rot. Most coniecture it to be the *Plague*, in regard of the *Syle* that appeared outwardly, and his extreame danger of life. But such conjectures besides the Text, are vaine and needlesse. Of like nature are the causes of this sicknesse, which by diuers are rendred. One is thought to be the *Kings* refusing to marry, vpon a conceit that hee was that *Immanuel*, the *Virgins Sonne*, promised a little before to his *Father Abaz*. So *R. Salomon*, *Lyra*, and *Glycas*, in the 2. part of his *Annals*. But *Abulensis* confutes this mainly, and most Interpreters are ashamed of it. Others, with the scholasticall History, affirme, that this sicknesse was a punishment, for the *Kings* neglect of thanksgiving, after the overthrow of *Sennacherib*. But *Iosephus*, (whorooke most paines to bee acquainted with such matters in the history of his Country) expresseth particularly the *Sacrifices* and *Solemnities* that vpon that occasion were vsed. Besides we may adde, that no fault is layd to this good *Kings* charge before his sicknesse, but after. More safely then we may conclude with *S. Hierom* vpon the 38. of *Isaiah*, That this disease was rather a restraint from future presumption, then a punishment for former sinnes. Not *maledictio*, inflicted by way of revenge, or *Wyer*, as a ransom to make satisfaction, but *meditatio*, or *meditatio*, a lessoning for himselfe, or *maledictio*, an example to others, a tryall for

his instruction (saith *Bernard*) not a forsaking to his destruction. For howsoever all afflictions presuppose sinne: yet all are not inflicted, as the punishment of sinne, which *Iobs* long disputation with his friends, and the Lords determination in the end, maketh most apparent. Neither want there farther proofes in this kinde. When the Disciples made question, concerning the man that was borne blind, *Iohn* 9. Whether it came through his owne or his parents fault; our Saviour denies both members of the division, and tells them that it was rather that the workes of God should be made manifest in him. The Tower of Siloam fell vpon eightene persons, not so much for their sinnes, as for the lessning of others, *Luk*. 13. Because of the mixt cup in the Lords hand, *Psal*. 75. his children sometimes are to drinke the purer wine, though his enemies shall bee sure of the dregs. For what is this world else, but as the Author of the Sermons *de Tempore* shewes it, (as it were in a Map) a vast and glowing Furnace, where the wicked are the drosse, the godly, the gold, tribulation, the fire, and God himselfe, the Workeman? Is it not better therefore (saith Saint *Augustine*) that God should chastise thee here, then spare thee here, and forsake thee here after? He would haue a Champion valiant, without an aduersary (saith Saint *Basil*) that supposeth a iust man should be free from afflictions. For What are all such crosses, but as so many penitenti-
All Sermons, preached by God himselfe, to make vs know our selues, and bring vs home vnto him
 He

He that proues not a good student in this Schoole of the *Crosse*, hath small hopes to attaine hereafter to any degree in heauen. The old Testament began almost with *Abels slaughter*, and the New, with the *butchering of the Infants*, and *Iohn Baptists imprisonment*. The *Patriarchs, Prophets, and Apostles*, with all Gods chosen, had their part of this cup. *He chastiseth all that he receiveth*, Prov. 3. So here, good King *Hezekiah*, in the height of his prosperity, is remembered with a sickness, to minde the *greatest*, of their *frailty*, and the *holiest*, of their *humiliation*, and the *happiest*, not to depend vpon their owne *abilities*; much more the meanest here should learne, with *patience* to vndergoe such crosses, as their betters haue borne, and with *compassion* not to *censure*, but to *comfort* their afflicted brethren. For canst thou murmur if God should *visite thee*, when thou considerest that *Hezekiah* was sicke? Or account thy payne too *griuous*, when his was to the *death*? or *complain* it comes vnreasonably, seeing this happened to him *in those dayes*, wherein nothing was expected but joy and triumphs? I should distrust your vnderstandings, and religious dispositions, to presse this point further. It is a sad *theame* to discourse of *sickness*: the remedy therefore (I trust) will bee the more welcome, which the Text leadeth vnto, in the words following.

5. *And he prayed vnto the Lord.* Prayer pierceth the cloudes, offereth *violence* to the *Kingdome of heauen*, and in manner ouer-ruleth him,

that over-ruleth all things; But that this Physicke
proue strong in operation; it must bee continued,
and *serued*, as the best *Doctors* prescribe, and
tempered with the precious *ingredients* of Faith,
Hope, and Charity.

*Non vox, sed uirtus; non missa
sed charitas sed cor;* alio die dixit, alio
die.

Not windy wordes, but waighy wishes; not
the harpe strings, but the heart strings; not hee
that crieth lowdest, but he that loueth most, hath
the best acceptance before the Throne of grace.
In this forme (no doubt) dying Hezekiah com-
mended his desperate case to the Lord of life; and
how focuer, the harsh message of *Isaiah* the Pro-
phet, was sufficient to breake his heart; so vane-
pectedly sent, so peremptorily deliuered, so like-
ly to take effect in so great extremity? *Set thine
house in order, for thou shalt surely dye, and not line:*
which the damnable glosses of some Rabbines
make yet a great deale more horrid; *Thou shalt
surely dye*] (say they) that is, in this World: *And
not line*] that is, in the World to come: Yet faith
lets not goe it's hold, hope would not bee perswa-
ded, but that God would be intreated; hee had
heard of his mercies of old, and had tasted of
the sweetnesse of them in all the passage of his
life; and therefore hee now resolues to imploy
his expiring spirits, and gasping breath, as long
as they should continue, to try at the last cast,
what might be obtained. Blessed King! it was
Gods extraordinary grace that settled thee in
this direst course; some would sooner haue
mur-

murmured; *Have I beene so carefull and zealous to doe God service; and shall this bee my recompence, to be cut off before my time? must I, after so many fayre promises, dye thus childlesse in my flourishing age?* and is there no other order to betaken, but onely to *set my house in order?* Many of the like speeches *impatience* would haue vttered, and perchance haue abused the *Prophet* for bringing such a *dismall doome*. But our Kings *broken* and contrite heart containeth no such dregges: hee heares all with patience; beares all with patience, considers all with patience, and so with *teares* in his eyes, *death* in his face, (yet *confidence* in his heart) hee turnes about vnto the wall. This hee did (say many Interpreters) because the Temple stood that way, towards which it was their custome to turne their faces in prayer. Saint *Hierome* takes the reason to bee rather, that the standers by might not behold his teares: and *Zyra*, that they might not hinder him, as *Angelomus* further notes, by *disturbing* his devotion. His *teares* may bee also thought to proceed, not so much from the *horror* of instant death; or a *loath* to depart from worldly pleasures; or an *unmanly* sinking vnder the extremity of paine (howsoener such brunts most commonly shame the *valour* of those, who hold themselves most resolute:) as from a *desire* he had, to perfect the *reformation* which was begun; and to leave an *hoyre* behinde (for then he had none) to succcede in his Kingdom, and continue the blessed line. For how could it chuse

but grieue him to fore-thinke on the distraction that was like to ensue, in a State so vnsettled? Many yet addicted to *Idolatry*, false-hearted *Shebna* the Treasurer gaping to succeed, which could not be without opposition. Many particulars besides, (which himselfe only knew,) and the world could not take notice of; might iustly occasion him to *water his couch with teares*. And teares in such a case, either for *publique good*, or *private escapes*, by *Dauids praeface*, *Jeremies Lamentations*, and our *Sauours weeping for Lazarus*, and over *Ierusalem*, are warranted to be *Heroicall*. We haue more *sinnes* (Beloued) to bewaile, but *fewer teares* to shed; greater occasion to hide our *faces*, but lesse contrition to doe it: many *Physitians* shall bee first *fee'd*, before this remedy bee thought vpon, that *Hezekiah prayed vnto the Lord*.

6. *Hee prayed.*] *Simon Magus* had not the grace to pray himselfe; but the face to intreat others. I make no doubt, but here the Prophet *Isaiah* prayed, the Priests prayed, the Courtiers and people prayed, (all were good helpes, and it was their dutie) yet this sufficeth not *Hezekiah*, except hee pray himselfe: hee could best plead his owne cause, and commence his owne suit, and haue the better audience. But to whom doth hee pray? *Popery* was not then on foot, to pray to *Saints departed* before their images, or *buying Masses*, or applying *reliques*. *Isaiah* had instructed them better, that *Abraham* was ignorant of them, and the *Brazen Serpent* was broken downe by the Kings command, and called *Nehushtan*, that no such

prai-

praying should be vsed vnto it. Hee prayed therefore (as the text hath it) *vnto the Lord* and none other, him hee had onely offended, his mercy hee had ever found ready, his power hee was assured of, he alone throughly knewe his wofull case, and therefore not as much as dreamed of the *mediation* of any other. The forme of his prayer is set downe in the twentieth of the 26. of *Kings*, and *Esay* the 38. in the same wordes, to teach vs to regard that the more, which the *Holy Ghost* vouchsafeth so precisely to repeat. From whence if our *Puritans* hope to drawe any instance for their *extemporary babbling*, and brawling against our *set formes* of prayer; the text will shew them, as repugnant to *Hezekiah* herein, as commonly they are otherwise to all their *lawfull Superiours*. For his prayer here was on his *bed*, vpon his *particular* and *extraordinary necessity*; they must venter theirs in the *Church*, where no such occasion is offered, to the excluding of *better formes*, then their best premeditation can affoord vs. *Hezekiah* turned his face to the *wall*, that this particular request of his might not bee heard, or disturbed: The gift of these men is vnder-valued, if their *profelyses* be not about them to applaud, and admire it. More tolerable therefore it were, that they troubled not the *Church* more by their *prating*, then they helpe it by such *praying*. In this case, if their *conceits* were not too *fleeting*, they might consider, that prayer is of two sorts, *Publique*, or *private*. *Publique*, may be either *solemne* in the *Church*; or more *retired*, in a *familie*, or some other

ther occasioned assembly. Now to thrust in here, with sudden and unconcocted flashes, were not only to crosse Scripture, Fathers, and the continual practice of all Christian Assemblies, that ever deserved the name of Churches; but also to abuse such Holy meetings, by hindring the concurrence of deuotions in knowne petitions, wherein they ought to joyne, and the saying Amen to that, they must be sure is warrantable. Private prayers, (I confesse) are of another nature, wherein diuers notwithstanding may bee holpen what to say, and directed, what to aske, by publike formes, though such particulars may often fall out in regard of personal grievances, sinnes, or benefits, that may dictate (as it were) an ejaculatory prayer, as the occasion shall bee offered. Such was Hezekiah's here, and such were to be wished more rife, among all sorts of people. Notable examples herein wee haue of Iacob; O Lord God, of my Father Abraham, and God of my Father Isaac: The Lord which saidst vnto me; Returne into thy Countrey, and to thy kinred; and I will deale well with thee: I am not worthy of the least of all thy mercies, & of all the truth which thou hast shewed vnto thy seruant. For with my staffe I passed over this Iordan, and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau, for I feare him. So Sampson, vpon his resolution to dye: O Lord God (saith he) remember me, I pray thee, and strengthen me, onely this once, O God, that I may bee at once avenged of the Philistims for my two eyes. And what are the most part of Davids Psalmes, but a contexture

Gen, 32.9.

Iud. 16. 28.

ture

ture of such heavenly wishes, aptly composed for his owne use, and the direction of others, that expect the same protection. O how would it become the conversation of *Christians*, instead of corrupt communication, and blasphemous oaths and cursings, to haue their mouthes filled with such *Prayes* and *Prayers*? How well doe such speeches sound from the mouthes of good subjects? *God saue the King: or Give the King thy Judgements, O Lord, and thy righteousness vnto the Kings Sonne.* In the warlike raigne of *Dauid*, wee haue a large description in Scripture, of *Captaines* and *Worshies*; but in *Solomons* succeeding *Peaceable* Government, of stately buildings, notable examples of *Iustice*, flourishing of the *Arts*, trafficking with *farren Nations*, and the like. All which are the extraordinary blessings of God, and by his disposal haue their turnes, and periods, which most commonly are found in the body, as the head is affected. Where a *King* therefore makes the *Lords Prayer*, the best *Prayer*, the subject of his meditations; with what face may subjects be backward, in following such directions? *Hezekiah* (as wee all know) wanted not titles, nor treasure, nor friends, nor any other good parts, that might grace a man; and yet heere wee see in the vpshot of extremity, his onely refuge is *Prayer*. And this brings him to the speech of the *Physitian*, which recovered him. For when he had prayed vnto the *Lord*, the *Lord* spake vnto him, and hee gaue him a *signe*. Where we haue the last words of my Text, and third member of my diuision, pointing at the

the Physician, and the course he tooke. And he spake unto him, and hee gaue him a signe.] How many & many times, at fundry times, and in diuers manners, hath it pleased the Lord of hea-
 ven to speake to men here vpon earth, by his Sonne, by his seruants, by Angels, by men, internal-
 ly, externally, in dreames, by open visions; as Sua-
 rez vpon Aquinas's third part, quest. 30. Pencer in
 his commentary of the diuers kinds of diuination;
 Menclius in a peculiar tract of the knowledge
 of God, doe at large declare. This speaking here
 to Hezekiah was by Isaiab the Prophet, as the text,
 2. Kings 20. clearly sheweth. And as the extre-
 mity was great, and vrgent; so this speaking was
 quicke, and comfortable, in these most gracious
 termes; Turne againe and tell Hezekiah *נאמר ליהוה*
 the Captaine of my people. Thus saith the Lord, the
 God of David thy Father, I haue heard thy prayer, I
 haue seene thy teares; Behold, I will heale thee on the
 3^d day, thou shalt goe up vnto the house of the Lord.
 Could there be better newes to a dying man? Yet
 this is not all. I will adde (saith he) vnto thy daies 15
 yeares, and I will deliuer thee and thy City, out of the
 hand of the King of Assyria; and I will defend this
 City for mine own sake, and for my servant David's
 sake. This was more then could be expected; but
 thus it pleased the Lord to dispence his favours.
 Some one perchance in Isaiab's place, would haue
 here repined at such a message; Good Lord, what
 meanest thou by this? art thou so soone changed,
 or hast thou a double will, one contrary to the o-
 ther? Can it stand with thy immutability; so sud-
 denly

denly to *doe* and *undo*? or with my reputation, to vnſay that ſo quickly, which by thy *expreſſe command* I ſo lately deliuered? The King and Courtiers, may hold me for a falſe prophet, who, vpon mine owne head, ſpake that ſo confidently which now I muſt recall? But *Iſaiab* was no *Arminian*, he knew, it was no *manners* for him to make a queſtion of *Gods doings*: Hee was acquainted ſo farre with his proceedings, that moſt commonly hee reveales not all that hee himſelfe meanes to *doe*; but ſo much onely, as his Miniſters are bound to *teach*, and ſervants to *learne*. Whence that diſtinction of *Divines*, into *voluntatem ſigni & beneplaciti*; His revealed will toward vs, and his *ſecret* in His eternall Counſell, notes not *two diſtinct wills* in God, (as *Lombard* well obſerues, and the Schoolemen on him at the 45. Diſt. of the firſt booke of the ſentences) but *diuers formes of ſpeaking*, concerning the acts and effects of the ſame will. Hence among the Ancients there runnes a ſaying, which is fathered on *Gregory*, *Deus mutat ſententiam, ſed non conſilium*. Gods revealed denunciation may bee altered, but never his eternall purpoſe. For the firſt may bee vttered according to the diſpoſition of *ſecond cauſes*, or our *deſerts* (as *Zanchius* well gathereth out of *Saint Auguſtine*) whereas the latter depends vpon *eternall immutability*, and therefore in no reſpect can admit any ſhadow of change. Now theſe are not *opposite*, but *ſubordinate*, the revealed, to the *ſecret*, as *part*, to the *whole*; the revealed expreſſing the meanes, whereby the *ſecret* is ful-

fulfilled; *Salmons* carriage in the famous case betweene the *two barlots*, gives an instance of the like in men. Did he intend (thinke you) the barbarous dividing of the infant, that had no way of fended? Yet his words at first are, *Bring mee a sword, divide the living child in two, & give halfe to the one, and halfe to the other.* But his intent, which he concealed, is afterward expresse, Give the true Mother the living child, and in no wise slay it: and all *Israel* saw that this was the wisdom of God in him. His first command then included not his purpose, but a way, to finde out the truth. And so God here not peremptorily sets downe what should bee, but what the Prophet was to deliver, concealing both from King and Prophet what should ensue vpon it. Where there is no more contrariety then in our *Dauid*s inquiry for provision for the multitude, *Iohn* 6. hee asked *Philip* as it were doubtfully, where so much bread might be bought; but this he said to prove him (saith the text) for he himselfe knew what he would doe. The Prophets deadly message therefore was true in relation to the second causes, referred to their proper effects; yet subordinate to Gods secret purpose, in reference to the end: the ground of all which is closely layed, in the 17. Article of our Church, to which we subscribe. Gods decrees for the end, include alwaies the manner, and therefore such threatnings serue Gods children to stirre them vp to use them.

8 This vs *David* made, 2. Sam. 12. The commande was peremptory: *The child that is borne*

borne unto thee, shall surely dy. Yet the King ceased not to fast, and weepe, as long as breath was in it, onely vpon this ground, *Who can tell whether God will be gracious vnto mee, that the child may liue?* I had not dwelt so long vpon this, but that the unsettled waivering of diuers learned men amongst vs, had giuen iust cause. Hence you may ghesse (beloued) how little reason the *Arminians* had, to take part with the *Papists*, and *Lutherans*, to slander our Church, (as for many other things) in this, that we make God to haue two distinct wills, the one dashing the other. This they referre to our *Crypticall Divinity* (as it pleaseth those *Theologasters* to terme it) as though wee maintained any points in secret, that wee dare not publicly to iustify before all the World. *Iunius* at the beginning gaue them good counsell, for the peace of the Church. *Crocus* hath particularly answered *Bertius*, to this calumny, in the second and third Chapter of his *Pareneticus*, and all of them of late, by Gods providence, and your *Maiesties* especiall furtherance (Trust) haue met with their *Masters* at *Dort*. For such imputations are no newes to those who are acquainted with the obiections of the *Pelagians*, and *Semipelagians*, against *Saint Augustine*, *Prosper*, and their followers: the Bickerings betweene the *Germane Bishops*, and the *French*, in the cause of *Godscall* and *Erigena Sciras*, the later stirres betweene *Luther* and *Erasmus*, the *Pseudo-Lutherans*, and their opposites, *Bear* and *Castellan*, *Peter Baro*, & our *English Divines*, the *Iesuites* and the

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pace Ecclesie.

the Dominicans, which contention is yet fresh on foote, and the Pope for all his infallibility (often urged thereunto) dares not to decide it, but lets it still runne on. Old Camel tells Vasquez the Iesuite in playne termes, that most commonly those that stand most vpon their sharpe wits, are found, in the conclusion, most repugnant to grace. Rispolis hath set forth a picture of Aquinas, bearing downe with his Buckler, and stubbing those with his pen, that in any sort shall deny the whole determination of the second causes, by the first, or contingent effects by Gods immutable decree. Nagno comes vpon them for wresting authors contrary to their meaning, and addes that hee verily thinks they will serue him so too, when once he is dead, notwithstanding his direct writing against them. But to recall my selfe from this digression whereof I am sensible, Alvarez, Bannes, Cabrera, Ripa, with the forenamed authors, sufficiently shew, if a man would goe no farther, That the soudest Schoolemen successively haue ever defended in substance, concerning Gods purpose, and mans will, his grace, and our abilities, that which our Church of England at this day maintaineth. For in this they shew them Schoolemen, (as they are commonly rearmed) whereas otherwise they play the schoole-boys, where the Popes decrees overawe them. Their learning generally being as an over-growne wood, amongst many thornes and busbes, which are good for nothing but fuell. Much good ancient timber may bee found out, to serue in the Lords building, whereas on the other side, Vorstius's Li-
bertas

bertas Prophetandi, and *Arminius Meditatio sine lectione*, which they and their schollers practise so much, and plead for, without religious and discreet restraint, would set all in a combustion. How much better is it therefore for vs (Beloued) to hearken with *Hezekiah vnto the Lord* speaking, as he doth at this time to vs, by his *Word*, and Ministers, who ought not in that regard to bee lightly esteemed of you (howsoever vnworthy in themselves) for their *Masters sake*? Hee speakes to vs in this point, that notwithstanding hee often threaten, and sometime strike, yet place is left for mercy, where it is sought accordingly. Vse but *Hezekiah's* teares and prayers, and he is the same God, that will not only speake, but giue comfortable signes of his fauour, which is the vpsbot of my text, and a signe that I shall not hold you long. And he gaue him a signe.] Signes, and miracles were frequent among the old Patriarchs, Prophets, and the Apostles, with some of their successors, in the Primitive Church, for the confirmation of their vocation, faith, and doctrine. But the Gospell once fully receiued, we are left to the text, to arme our selues against Antichrist, who comes with signes and miracles. And not to rake vp old sores: who knowes not of late the practices of *Father Edmonds*, and *Darrell*, with their complices, to iustify Popery, and Puritanisme, by the casting out of Devils? In which kinde of imposture, some French Monkes were put of late to a hard exigent, when Verrine the Devils discourse, must be put in print, to make good their exorcismes and superstitions. But aboue

all, I marvaile why Bellarmine and Greiser should so strangely vpbraid our Church for the defect of miracles; the first, in these termes, *Haereticos non potuisse extorquere miracula, neq. à Deo, neq. à Diabolo, ad confirmandam realem praesentiam*, in his 3. booke de Eucharistia, and 8. Chap. The latter, in the like: *Diabolus potuisse Lutheri doctrinam miraculis confirmare*. in his defence of the 5. Chap. of Bellarmines first Booke de verbo Dei. Doe they take a pride, that the Devill is so forward to advance their cause by miracles, and so backward to doe vs any kindnesse? If this be the issue, wee shall rest content with such miracles, as our Saviour, and the Apostles wrought, at the first propagating of the Gospell, and when wee teach any new doctrine, dissenting from this, then to cast about for new miracles to confirme it. But here a signe was necessary (as Saint Augustine obserueth) that of the two messages the Prophet brought to Hecchiab, in shew contradictory, he might bee assured on which to depend. The signe that is here onely mentioned in the generall, is another where particularly set downe to bee, *the going backe of the Sunne*, or at least *the shadow, ten degrees* in King Achaz Diall, where no doubt can be among Interpreters, whether it were done or no, but of the manner how it might possibly bee accomplished. Of the standing still of the Sunne, some instances are given: one was, at the request of Father Nathan in Heruise, who going to visit a sicke person, was like to be benighted, had not the Sunne halfe only about the Merizon, for diuers houres stayed his

2. Kings 20.
11.

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leasure, till he came to his patient, as 'tis told vs in *visu Patrum*, lib. 1. cap. 16. Another is brought by *Turpine*, in the life of *Charles the Great*, the 28. Chap. for a more notable stay of the *Sunne* in one place, for about three daies together, to gratify that Emperour in the pursuite of his enemies. A third is out of the first booke of *Chron.* 4. chap. 22. made good only by the *vulgar Latine* edition, which readeth, *Et qui stare fecit solem.*] This last much troubled *Torniellus*, otherwise a diligent *Historian*, so that he professeth ingeniously in his *Annals*, that he knowes not what to make of it. But the first, *Serrarius* the *Iesuite* will scarce admit for a *truth*. The second, *Baronius* rejects for a *lie*, and the third all may see depends on a false translation. For whereas our English *Doway Bibles* render word for word, out of the *vulgar Latine*, *And Hee thus made the Sunne to stand.*] The Originall hath nothing but *וַיַּעַמְדֵּם*, the *Septuagint*, *ἡμεῖς*, our English, & all other that I haue scene, *And Iokim*] the proper name of a mā, one of *Iudah's* posterity. And therefore they must needs bee *וַיַּעַמְדֵּם* Men of Lying (as corruptly almost they render the very next words) who would make that to signify the *standing still of the Sunne*. Whence wee may obserue by the way, what pure Text the *Councell of Trent* would put vpon vs for *authentick*, if we would take it in grosse: And how palpably our *peenish Recusants* in such cases are abused, in depending on such men, who care not with what huskes they feed them. Once this is certaine, that both *Sunne* and *Moon* stood still

together for a whole daies space, in *Ioshua's* time. But here the *Miracle* seems greater, in going backe of the same *tenne* degrees, especially as it is by most Interpreters expressed.

For they suppose, the Sun had then passed forward *tenne* degrees in the Diall, before the miracle began: so that *tenne* only wanted for his setting. Then then spent in the going backe, to the point of his rising, and *tenne* to returne to the point where it was first, makes that one artificiall day about thirty houres, whereas that of *Ioshuah* (for ought we finde) and of which the text saies, there was never the like before or after, could not be about 24. Now if the Sunne were here posted forth, and backe in an instant, (as some would salve the matter) how could the motion of the shadow in the Diall be distinctly discerned? And to put halfe degrees for whole, (as others would mend the reckoning) the text will hardly beare. To let passe then, what explication here might arise from *Copernicus* moving of the earth, or *Tycho Brahe's* fixing of the Sunne, as the center of motion to the rest of the Planets; or *Frastorius* multitude of *Homocentrick*: take but the old received grounds, either of eight Orbes, with *Aristotle*, or nine, with *Ptolemy*, or *tenne*, with *Alphonfus*, or now at the last, of eleven with *Maginus* and *Clavius*, not excluding their *Excentrick*, *Concentrick*, *Epicycles*, yea and *Eccentrepicycles*, which they make belonging vnto them, to salve all appearances, and a world of difficulties would follow: if with this Sunnes retrogradation, all the bea-

weny Orbes, according to the same proportion,
 moued not backward. Besides the disordering of
 the *Starres aspects*, & *distances* one vnto the other,
 those that take away all *Orbes*, and leaue the *starres*
 to flye like birds in the ayre, without the same mira-
 cle wrought likewise in all, will not bee able to a-
 void. To bee quitted therefore from this trouble,
Burgensis thinkes it safer, with *Abarbinell*, to af-
 firme, that the *Sunne* kept his course, & the *heauens*
 their order, and the *day* his length: but the *shadow*,
 contrary to his nature, was miraculously brought
 back. With those accord *Arius Montanus*, *Bullin-*
ger, and some others: And their reasons are, first,
 Otherwise the miracle would haue beene as con-
 spicuous in other *Dyals*, as in that of *Ahaz*: And
 the whole world (amazed at the Prodigie) would
 in those dayes haue yeelded some *foraine Ma-*
thematicians, to haue recorded it. Besides, the text
 every where insisteth vpon the *shadow*, and but
 once mentioneth the *Sunne*, and then not going
 back in the *heauen*, but brought back in *Ahaz* his
Dyall. To that which is objected out of the 71.
 verse, that notice was taken of this in other *Coun-*
tries, seeing some were sent from *Babylon*, to inquire
 of the wonder, they answer out of the same place:
 They came to see the wonder that was done in the
 Land: whereof they might heare, not of the going
 backe of the *Sunne*, & the dayes miraculous length,
 which at home they had scene: I am not ignorant
 how *William Toring* replies on this of *Burgensis*
 (as saith he) the *shadow* should yeeld vs this miracle,
 without the *Sunne*, then God should be put to cre-

ate a new light, which should haue a motion without a subject, and bee brighter then the *Sunne*, to obscure his shadow, and make his owne apparent. But to this *Euzenſis* might anſwere, that God might ſo inſtill, and diſpoſe the *Sunne-beames*, (which naturally are damed out at a right line) to caſt a ſhadow forth or back, from any groſſe body, as His wiſedome ſhould hold moſt convenient. Howſoever, a great miracle it muſt needs bee, and no leſſe perchance, to finde the shadow goe backe, when the *Sunne* keepes his courſe, as the *Sunne* to change his courſe, and the shadow to attend on it. In this difference (being out of my profeſſion) I take not vpon me to be umpire. Wee may make uſe of both. In the firſt, a good King reſembles that *Sun*, that giueth life and influence to all the reſt of the *ſtarres*, cannot haue his courſe ſtayed, but by an almighty hand, and leaueth darkneſſe and horreur, whenſoever he departeth. In the ſecond, our life is a shadow, euery minute moving forward, in the *Dyall* of our time, which none can ſtop, or ſet backe, but he that gaue *Hezekiah* a ſigne. And ſignes hee giueth alſo to vs (Beloued) of his extraordinary mercies and fauour, in another kinde, if our vnthankfulneſſe would but take notice of what wee fully enioy: A moſt gracious Soueraigne, a flouriſhing Church, a peaceable Common-wealth, reward for vertue, puniſhment for vice. Infinite ſuch ſignes may be reckned, but what reformation they worke in vs, our own conſcience can beſt informe vs. *Theodoricus*, Archbiſhop of *Colen*, mentioned by *Anna Syluius*, in the ſecond booke of his

Commentaries

Commentaries of the deeds of *King alphonſus*,
when the *Emperour Sigismund* demanded him of
the *directeſt* courſe to happineſſe: Performe (ſaith
he) when thou art well , what thou promiſedſt when
thou wert ſick. And bleſſed are they that ſo are
viſited by Gods hand, that they pray with *Hezekiah*;
and ſo pray, that God may ſpeake unto them; and ſo
ſpeake, that ſignes accompany it of his mercifull fa-
vour. The grace of our Lord *Ieſus Chriſt*, the
loue of God the *Father*, and the fellow-
ſhip of the *Holy Ghoſt* bee with
vs all evermore.

AMEN.